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FOR JONES, WILLIAM,

OBSERVATIONS IN A JOURN

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1777

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OBSERVATIONS

IN

A JOURNEY to PARIS.

VOL. I.

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Le Heros de Ferney, au Maître de Chatelaine

"Ne prenez pas à l'op, tu ne sçavez qu'écrire  
"Tes Vers forcent mes pleurs, mais tes gestes me font rire."  
Anon:



Jones, William, 1726-1800

OBSERVATIONS

IN

A JOURNEY TO PARIS

BY WAY OF

F L A N D E R S,

In the Month of August 1776.

IN TWO VOLUMES.

V O L. I.



L O N D O N,

Printed for G. ROBINSON, in Pater-noster Row;

MDCCCLXXVII.

Gift  
Mrs. Edgely Hunt  
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## P R E F A C E.

*WHEN a traveller takes up his pen to relate what has passed under his own observation, he is hurt with the apprehension of making himself, as the occasion will oblige him to do in some degree, too conspicuous a part of his own story. But if all were to be influenced by this consideration we should have no travel published; because no man can give a good account of what another man has seen, nor of the conversation*

VOL. I. A tion



## vi P R E F A C E.

tion which he has heard. Julius Cæsar, who wrote his own Commentaries, softened the matter, and avoided the appearance of ostentation, by speaking of his own words and actions in the third person instead of the first. The affectation of following so sublime a pattern on so trifling an occasion as the present, would be very ridiculous: therefore the writer of the following narrative must content himself with the more humble character of an Egotist: but as he rather wishes to be unknown, the person in which he writes, be it the first or the third, will at last be equivalent to the word *personne*, which signifies

## P R E F A C E.    vii

*signifies nobody. If any reader should be offended with him, before he enters upon the perusal of his story, for throwing out one more Journey to Paris when we have so many already, he has this apology to offer, that the attention of different persons frequently falls upon different objects in the same place; and we see even the same things with different eyes, according to our several interests and dispositions. This new Journey then, howsoever indifferent in other respects, will in all probability have some little variety to recommend it: and if after all it should present nothing remarkable, the price is small, and the time*

*to*

iii P R E F A C E.

*to be spent in reading it not much more than what is bestowed on a common news-paper ; so that the publication can be an error of no great magnitude. The author however is willing to hope, that as he was very well entertained himself in his visit to France, he may be able to communicate some accounts, which, while they afford amusement to the sedentary, may also be of some little service to the practical traveller.*

OBSERV-

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# OBSERVATIONS

IN

## A JOURNEY to PARIS, &c.

**I**N the beginning of *August*, 1776, I embarked with a young companion at *Dover*. The passage from thence to *Calais* is rarely of much more importance than a journey of twenty miles by

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land in a stage-coach, and has very little more danger. It happened, indeed, the day after our arrival at *Dover*, that the weather was very bad, and the wind blew too hard for any thing to venture out of the harbour; but the following day was much better, and the wind no more than might be desired to render the passage expeditious. We left the harbour at an early hour the next morning, and having kept upon deck for some time, the usual symptoms which come upon those who are not accustomed to the sea, obliged most of the company

pany to retire to their beds in the cabin. I rose again about 9 o' clock in the forenoon, and expecting from the time of day to find our vessel near the entrance of the harbour of *Calais*, was mortified when I discovered that the wind had driven us above two leagues to the eastward of our port, and that the towers of *Calais* were at too great a distance to be reached in less than two or three hours, with the disadvantage we were now under from the wind.

It is a casualty, which, I suppose, hath rarely or never happen-

ed to a *Dover* packet-boat, to be driven out in this direction so far as the *Goodwin Sands*, which lie at no great distance in the Channel, to the east of *Dover*, and nearly to the north of *Calais*: but many unfortunate voyagers have been carried upon them in bad weather, there to be buried past all recovery, with the wealth and commodities of the Indies. Providence seems to have placed them as a bar across that road which leads to the first commercial city in the world. It is not to the purpose of my present design, to be  
 very

very particular in the description of these dangerous banks ; which, for the compass of them, are probably the richest spots in the globe, from the immense treasures they have been swallowing up for about seven hundred years. An ancient author, quoted by *Camden*, observed with great propriety, that their sand is of a doubtful gender, between the earth and water ; sometimes floating in the sea in a state of solution, and at other times, when the tide leaves them, becoming so hard that a person may walk upon

B 3

them.



them. One of the most affecting accounts we ever had, was of an India ship some few years ago, which, on her passage homeward, being driven upon the *Goodwins* in a violent storm, when no boats could go off to her relief, the people on the land distinguished with their glasses the whole progress of the catastrophe. They saw about the time of low water the crew in different parties scattered over the sands ; some wringing their hands in despair, some flying from the edge of the sea as it gained upon them, others shaking

ing

ing hands together and taking a last farewell. The sand opened suddenly under some as they were walking, and buried them at once. The wreck was too far sunk to afford them any retreat; and the captain was seen to the last supporting his lady in his arms, till the water covered them and they all disappeared. Such scenes are not very unusual in the sea-faring life; and many vessels are undoubtedly lost with the like circumstances of distress in different parts of the world, of whose history no particulars ever come to

our ears. Mankind suffer much by land ; but the most complicated and inevitable of all calamities happen to them upon this tremendous element.

There are two inconveniences, which they who pass from *Dover* to *Calais* would always wish to avoid : the first is that of losing the tide, and being obliged to take a French boat to get into the harbour ; the other, is that of landing so late as to be shut out of the town, and compelled to lodge in one of the houses that stand without it. We suffered  
only

only the former of these.. At the distance of about two miles from *Calais*, a French pilot-boat came along side and took us all on board. When we had quitted our English vessel, the change was very striking to those who had never experienced it before ; to find themselves surrounded in an instant by men of a new language, and a different aspect. The steer-man was an old man remarkably short, who squinted very much ; and as he sat with the helm under his direction made a very singular figure ; which the English on board

board (who are seldom sparing of their reflexions upon strangers) could not help jesting upon. For my own part, I only ventured to say of him in English, that there seemed to be a great deal of judgment in a very little compass; and was rather surprised to find that the Frenchman understood me. The town of *Calais* makes a much handsomer appearance when you approach it upon the water, than the town of *Dover*; and its towers begin to become visible when we have reached the middle of the Straits. It has two piers  
of

of a great length, which run parallel; they are both of timber, and one of them affords a very agreeable walk over a boarded floor, which, at several times of the day, but especially in a summer evening, is frequented by many genteel people of the place. On this pier, a troop of servants from the several houses of accommodation, stand ready to receive the passengers at their landing, and conduct them, together with their baggage, according to their several destinations. Our object was the *Hotel d'Angleterre* of *Monsieur Dessin*;  
an

an inn which it is well worth an Englishman's while to visit; and I should think myself much wanting upon this occasion, in return for the attention and accommodation I found there, if I were not to commend the civility and good œconomy of the manager. Some things which befel me here in my return from *Paris*, gave me occasion to remember this house in a more particular manner.

CALAIS.

## CALAIS.

As soon as the necessary business was settled in regard to the baggage, &c. I began to congratulate myself that I was at length in *France*, where I had wished to be for ten years past, and wondered how it happened that I had neglected so many opportunities. My curiosity carried me first to the church, the furniture of which is in a style very different from what we see in England. In the body of this church, on the left



left side against the wall, there is a vast picture of the resurrection, so exactly resembling the design of the altar-piece at *Magdalen College in Oxford*, that it is probable both were borrowed from some common original better than either. The statues, paintings, wax lights, garlands of artificial flowers, and other ornaments of the high altar, the first of the kind that had occurred, would naturally attract the notice of a Protestant. From the roof in different places are suspended at the height of about twelve feet from  
the

the pavement, three models of ships with all their tacklings. Whether they were introduced on a principle of devotion, or presented merely as ornaments to the place, I was not informed. At all hours of the day we see persons of both sexes (but commonly ten women to one man) dispersed about the church, and kneeling in silence at their devotions, among whom it is not unusual to see some soldiers or officers of the garrison. The churches in France are kept open from morning till night, that persons whose

whose business will not permit them to attend at the ordinary time of prayer, may have an opportunity of coming when it suits them : and if the like practice were admitted in England of keeping our churches open, under the charge of some proper attendant, at least in our market-towns, many well disposed persons might be ready to take advantage of it ; unless the dread of singularity, which sits heavy upon the English people, and the scandal of being righteous over-much, in a nation where the piety of individuals has been

been

been rendered suspicious by the freaks of fanaticism, should prevent so laudable a custom from taking place; as in all probability they would. The women, even in the midst of summer, come to their devotions in a cloak of camblet, which reaches down to their heels, and has a close hood with a narrow edging of black next the face. Sometimes they throw upon their heads a large piece of black stuff, which covers them all over as a veil. The design in some of the upper sort is to cover an undress; but in the poorer, the cloak

or the veil are substitutes for better cloathing. The dress of the ordinary women is very different from the English. All those who do not go barefoot have slippers on; their petticoats are half way up their legs; in some up to the knees; with little jerking short sacks or bed-gowns girded about them, and caps, with great ears, which come forward on each side like the blinkers of coach-horses. I have seen, in the windows of some of our print-shops at *London*, a little rough etching of the *fille d'auberge*.

or

or maid servant of a French inn, which is exactly the thing.

In the afternoon, a visiter announced himself by a rap at our door, who proved to be a friar of the order of *St. Francis*. As he came forward, he addressed us with a petition in French, the substance of which he presented at the same time printed on a slip of paper in English. It informed *Milords and ladies* from England, that the Fathers Capuchins live upon charity, &c. but the language was so bad, that I thought it would be an additional act of

charity to correct it for him, which I did accordingly, and I believe he now presents a better edition of his memorial. Our visit to the English convent was rather too late in the day for us to see any of the ladies: but the Lady Abbess was so civil as to appear at the grate, and inform me I might see them all, early the next morning, at their church. When this lady made her appearance from within, and ascended toward the grate, she seemed like a Being from the world of spirits, clothed all in white, with an head-dress which  
 had

had appendages like white wings; extending on each side over her shoulders. She was a goodly person, and of a very easy genteel address. I thought I could already distinguish, among the French people of both sexes, a certain politeness of carriage, and cheerfulness of countenance, which renders them more acceptable at first sight than the English. Before the day was at an end I met with an example in the female sex of that patience which always attends true civility. She demanded of me *douze sous*; and I understanding that she said



*deux*, which was *two* instead of *twelve*, the mistake occasioned a long argumentation, in which she endured my ignorance to the last with invincible ease, and never desisted till she had made the case plain. We all know that practice is very different from theory: but as I had been reading French for many years, and was assured I understood enough to carry me through the country, I thought it hardly possible to be so overtaken. There are two great difficulties which an unpractised person is under here in common speech: the one is from  
the

the rapid pronunciation of the natives, which always appears to be the case when the language is not familiar to us ; the other, from the idioms or forms peculiar to the language. There is no effectual cure for either but frequent conversation with French people of all classes upon their own ground. Some of our countrymen go armed with a dictionary, and make their French as they want it : but such French is generally an awkward version of the English forms of speech, not intelligible to French people. An English

gentleman of this class was at dinner in a public company, and his business requiring him to be gone as soon as decency would permit, he wanted to tell the French servant that "every body had done," with design that the things might be taken away. He consults his book, and finds that *every body is tout le monde*, and *done is fini*; so it was *tout le monde a fini*; which, with his narrow English pronunciation, was *tout le monde est fini*. The waiter, who happened to be a lad of humour, took up the mistake, and cried out *Misericorde ! que*.

*que ferons nous ? Monsieur dit que tout le monde est fini !* “ Mercy on us ! what shall we do ? the gentleman says the world is at an end ! ”

From the English convent I went to visit my mendicant Capuchin in his own society, which affords very little that is particular, if we except a wall apple-tree in the garden, which was the first I ever heard of. On one side of their altar is a little picture of St. Francis, their founder, preaching to the fishes. The same is also reported of St. *Anthony of Padua*, and  
Mr.

Mr. *Addison* has preserved the sermon he preached on the occasion. In an apartment behind the altar was a large reading desk, with a folio of lessons, and extracts of sacred history in Latin. While I was reading somewhat aloud out of this book to my English companion, my poor friend in the brown cowl, who was standing by me, turned away his head, for it seems he understands no Latin : he was no more than a lay brother, not an ordained father of the society, several of whom are well versed in Latin ; and many of the same fraternity

ternity at *Paris* are men of great learning. The late learned Pope Clement the XIVth (*Ganganelli*) whose letters are now so much admired in *England*, was originally a *Franciscan*. While I was in their chapel, our *Yorick*, of sentimental memory, occurred to my mind. He came over to *France*, contracted a strict intimacy with a good natured begging friar, and finding at his next visit that the friar was dead, he retired to his grave, there to meditate upon his departed friend, and pull up a nettle which he found growing upon the ground

ground that covered him. I thought it rather unfortunate for the credit of this lamentation, that the monks are buried under a stone pavement in the chapel, covered with a wooden stage pertaining to a range of seats ; till I recollected that *Yorick's* friar, at his own particular request, was buried in a church-yard at some distance from *Calais*.

In our return from the Capuchins we passed by the new theatre, within the precincts of the *Hotel d'Angleterre* ; and being disposed to see and hear as much as we could  
of

of the French manners, we stepped in to the play which was then acting. The piece they were performing was the *Tableau Parlant*, or Speaking Picture. In the principal scene of it, a picture, being the portrait of an old gentleman, is placed on the stage, and raised to a proper height by a frame which supports it. In the same room some young people of both sexes are going to meet by intrigue at a private entertainment. The old gentleman, whom the picture represents, comes into the room, sees the preparation, and suspecting what is soon to

to



to go forward, contrives to be a witness without being discovered. He cuts out the face of the picture with his knife, then stands behind it, and applies his own face to the opening, which exactly fits it; and the face he puts in is so like the face he has taken out, that the original cannot be distinguished from the copy. The man who, in such a ridiculous situation, can preserve the composure of his countenance before a croud of spectators, must have practised long upon his muscles, and with good success. The meeting goes forward,

forward, the young people sit down to table, and converse together without the least reserve; they eat, drink, laugh, sing, and kiss one another: till at length the picture, being out of all patience, begins to talk: they are startled at the noise, and cannot imagine whence it proceeds—it talks again—at last one of the ladies rises from the table, walks to the quarter of the room where the picture is, and while she is examining it very near, it bawls out just into her face: the confusion

sion that follows may easily be imagined.

The French vehicles for travelling appear very unpromising to an Englishman: their timbers seem to constitute a sufficient load without the passengers or the baggage, especially as the French horses are but small; and their springs, which are placed behind to diminish the shocks upon the stone pavement of their great roads, very much resemble the hammers of a fulling-mill. Mr. *Deffin* therefore befriended us with a plain, rational English post-chaise for

for the whole tour, at little more expence than would have been required for a French one. The terms on which you travel are all particularly explained in an annual edition of the post-book, intituled *Liste générale des Postes de France*, published by authority at *Paris*, with which it is necessary to be acquainted, that you may not be imposed on by false reckonings. The post-houses throughout the kingdom are all under the direction of the king, and the postilions wear a badge, to distinguish them as his servants: of late all the diligences,

VOL. I. D ligences,

ligences, or stage-coaches, have likewise been taken by the king into his own hands ; so that a traveller is pretty sure of redress, in case of any just complaint of ill treatment. I shall inform the English reader hereafter, how he may obtain a competent knowledge of all the business that is transacted in *France*.

In five hours we were carried from *Calais* to *St. Omer's*, where all things began to improve upon us. The road between these two places seems equal to any of the best turnpike roads we have in  
England:

England : but from the state of the roads in the summer we cannot always judge how they are in the winter. In most places it is forty feet wide, and every where planted with trees, either willows, poplars, or elms, so as to have the appearance of an avenue, at the sides of which, there being no hedges to interrupt the view, the level open face of the cultivated country, with here and there an assemblage of trees, pasture-grounds, and spire steeples at a distance, is much like what some of the midland corn counties of

England were, in the best parts of them, before the rage prevailed of mincing the country into a multiplicity of enclosures, and squaring out the lands till they look like the face of a chequer-board. I saw no inclosures here, but wide extended fields planted with corn, beans, flax, tobacco, &c. all open to the sight, so that the eye sweeps a vast extent of country at once : and the prospect becomes richer as we advance farther into *Flanders*.

ST. OMER'S.

## ST. OMER'S.

St. *Omer's* was soon rendered intelligible by the assistance of some English gentlemen stationed there, who were so obliging as to attend us in our walks. The cathedral church of St. *Omer* is very grand : in the choir of it is a magnificent shrine of solid silver, curiously wrought, and inclosing the bones of their saint. But I was much better pleased with a picture of the



taking down from the cross, by *Rubens*, in which most of the figures are so excellent, that it is a work of time to admire it as it deserves.

While we were walking about here, on a Saturday in the afternoon, nine boys, in vests of scarlet presented themselves in rank and file before an image of the Virgin, and sung together in parts. I could not make out the words, but suppose it to have been some hymn in honour of her. The churches in general at *St. Omer* are vastly superior to what we see at *Calais* ; and their internal magnificence, variety  
of

of ornament, the perfect cleanliness of the place from the roof to the floor, and the brightness of the furniture, is such as a protestant in England can have no idea of. The richest society at *St. Omer* is the monastery of *St. Bertin*: the altar-piece of their church is loaded with gold, silver, and jewels; and even the coverings, which are made to keep them from the dust, are very richly adorned. The cabinet, in the treasury of this church, is filled with curiosities, which almost dazzle the eyes; among the rest is the bust

of St. *Bertin*, as big as the life, of solid silver, gilt, and adorned with precious stones. The copes of the priests, in their wardrobe, are said to have cost upwards of forty thousand livres, that is, about one thousand seven hundred pounds sterling; and we are to consider, that the materials and workmanship are cheaper than in *England*. The parochial priests, as they walk about the streets, are dressed in a black vest, which buttons down to the feet; their hair is in a round curl at the bottom, and when they wear an hat, it is of  
the

the large canonical sort. Where they are shaven upon the crown, their wig, if they wear one, is vacant, and the place is covered with a round black cap, which seems to be made of leather varnished. The tonsure is a memorial of their consecration; and if any one strikes a priest in that place, the hand of the offender is first cut off, and he is afterwards hanged. The *Abbé* is a character which often meets us abroad, and is not well understood in England. By their dress and appearance a stranger might take  
the

the Abbés for persons in orders; but they are scholars from the universities, who have taken their degrees and wear a clerical dress, with a black short cloak upon their shoulders, and may either go into orders within a certain time, if they think proper, or marry and lead a secular life.

On *Sunday* morning I was much surprised to see waggons and horses rattling through the streets upon their business, and could not help exclaiming against it to the *Femme de l' Hôte*, who informed me, that as it was harvest, and the weather

ther had been rainy, the farmers had permission by proclamation to get their corn in on *Sundays* as well as on the other days of the week. My curiosity led me on this day to see the services of the Romish church and the ceremonies of the mass ; which, on a supposition that I understood them, as I certainly do not, would be too long for description. Of one circumstance, however, I was very soon informed, that all their preachers in general deliver themselves *extempore*. Great pains are taken in their education to qualify

fy

fy them for doing it in a free and affecting manner; of which, during my continuance in *France*, I saw several examples. In *England* we leave this practice too much to the volunteers and irregulars of the Protestant name: but it is a matter well worth the consideration of our universities, in which preachers are educated. I am told they take the pains to get their sermons by heart; and if they do, whatever becomes of the matter, their zeal is laudable and worthy of imitation. Several years ago a friend of mine was complaining,

plaining, that we have no professor in either university for the teaching of pronunciation, and delivery, in reading and preaching; but that our young people, intended for the church, are left to the manner they bring with them from school, which has seldom any meaning in it; whence it comes to pass, that unless they profit of their own accord by adopting the manner of some good speaker, their discourses are unanimated, and consequently unaffecting. He promised that he would found such a professorship himself; but  
before



before his death he had forgotten his engagement, and has left some other to fulfil his intentions, if such shall ever be found.

My wanderings on the *Sunday* terminated at last in a church where there was a military mass, or sacrament for the soldiers; a battalion of whom attended the church for this purpose. The ceremony was this. In a gallery at the west end of the church the musicians of the regiment were placed, with clarinets, French-horns, and bassoons. They opened the affair with a symphony, in  
all

all respects like a modern concerto of *Bach* or *Abel*, or one of the new periodical overtures. The chaplain of the regiment, in the habiliments of a priest, officiated at the altar, and all the drummers of the regiment kneeled down before the rails, attended by their drum-major, with his staff and tassel. As soon as the host was elevated, the drums all struck up in a moment with a flourish which went through my head, and all the soldiery who filled the church bowed their heads, to signify that they joined in the adoration.

Then

Then the music played as before, with a common jig for one of the strains; and after the remaining part of the office the priest gave the benediction, at which the soldiers all bowed as before; then the music concluded, and thus the whole ceremony was ended in little more than half an hour. In this service of the mass, the congregation only attended as the Jews did of old at their sacrifices: they received nothing, they said nothing; but were altogether passive: on which account some of the laity among themselves say  
that

that by this operation they are *massified*.

It being now about noon, the time when the soldiers are drawn up in the square to relieve guard, we went to see them. In *England* we are all impregnated with a very mean opinion of the French soldiery, as if they were in general like *Hogarth's* sentinel at the gates of *Calais*, with his ragged elbows, and a skewer in the waistband of his breeches : but, to say the truth, they are fine fellows, well sized, well clothed (in white cloth trimmed with blue), well disciplined,

not ill fed, and I am assured, on the word of several Englishmen resident in *France*, much better in their morals and manners than the soldiery of England. I do not remember that any where in *France* I saw so much as one drunken soldier. As their pay is small, necessity may have its share in the merits of their sobriety ; but the same necessity is their commendation when it appears that they are seldom or never guilty of stealing. The vice of drunkenness is but little known in the country, otherwise than as the object of universal detestation.

restation. The people go to bed soon and rise very early ; so that they are light, active, and chearful, and have all their wits about them. Hence they have but little sickness, and give poor encouragement to physicians. In England, persons who can afford to live with fulness, destroy their health by eating, drinking, and sleeping, and then fly with the rest of their money to physicians, who find a plentiful harvest in the intemperance of their patients, and grow rich by their folly. My young companion had occasion for some

advice at *St. Omer*; so I sent for the principal physician of the place, who seemed a sensible man, and learned in his profession, with the appearance of a gentleman, in a black suit of cloaths and a bagwig. When he had delivered his judgment, I did as I was instructed, and gave him a shilling, for which he made a low bow and seemed very well satisfied. This day I went over the English college, saw their chapel, and the theatre in which they perform the plays of Terence, and practise the arts of elocution. In their library  
I found

I found many English books of controversial divinity, with some answers (unheard of by us) to books which we reckon unanswerable : but when the lion becomes the sculptor, the fable teaches us how the case is stated, and what is the issue of the conflict. I likewise was favoured with a sight of the fine library of the monastery of *St. Bertin*, which is very large and well furnished with books. I was attended by a respectable gentleman of the society, whose behaviour was very obliging, while his discourse shewed him to



be a man of piety and erudition. When I desired to see how they were provided with fine editions of the christian fathers, my guide, knowing me to be an Englishman and a protestant, could not resist the opportunity of making a blow at my principles. He seemed to wonder at my curiosity in respect to the fathers; observing that the fathers were not with us, but altogether on the side of their church, particularly in the matter of the eucharist, on which he expatiated for some time. Being myself quite a stranger in *France*,  
and

and taken thus by surprize, I was doubtful how far I might proceed without giving offence ; and therefore I answered with some caution, that we depend first and chiefly upon the scripture itself, in which we find that the words of Christ upon this subject are *spirit and life*, and therefore not to be literally understood : and as to the authority of the fathers, it is plain that our present doctrine was the doctrine of the church, even so late downwards as the ninth century ; for the proof of which I mentioned the work of

*Bertram* the Monk, a writer of that age, who expressly teaches the spiritual acceptation of the holy sacrament against the corporeal, and whose book was written at the desire of the Emperor *Charles* the second; whence it follows, that transubstantiation was not the established doctrine of the church of *France* at that time, and by consequence not the doctrine of the fathers who were so much earlier: therefore our protestant profession did by no means oblige us to be at variance with the fathers; whose writings are studied with

with profit and delight, by many divines of the church of England.

He said he knew the book of *Bertram*, but that it did not give him satisfaction. The discourse then turned to something else; and he shewed me an ancient work, very scarce, and of particular value in that place, which had lately been presented to the society by an English clergyman, whose name he mentioned with great respect; and very deservedly. It being late in the evening when I saw this library, my time was short, and I took my leave of the learned father,

ther, who was so obliging as to give me a general invitation, of which I shall be glad to take advantage hereafter : for when I became more conversant with the ecclesiastics in *France*, I found more liberality of sentiment in them, and much more indulgence toward myself in discourse, than I expected when I first went abroad. I am now writing in the capacity of a traveller, not in that of a disputant, otherwise I might add to what is above-mentioned, that, in the Homilies of *Elfric*, written in the tenth century, and containing  
 what

what was then the doctrine of the church of England, there is one Homily for Easter-day upon the passover, in which it is affirmed three times \* that the body of

\* See *Collier's Eccl. Hist.* vol. i. p. 204, &c. The learned reader, who is interested in this subject, may find a particular account of this *Elfric*, in *Cave's Historia Literaria*, vol. ii. p. 321. He was an eminent Saxon scholar and divine in the darkest age of this church; but the critics, in ecclesiastical history, dispute whether he was Archbishop of *Canterbury* or of *York*. However, we do not use him as a judge in divinity, but as an historical witness, to shew that transubstantiation was not then a doctrine of this church. His homily on Easter-day was re-published for this purpose by *Matthew Parker*, and others since,

Christ in the sacrament is taken *non corporaliter sed spiritualiter* ; so that transubstantiation is so far from being a received doctrine of the primitive church, that it was really but of a few centuries before the times of the reformation.

The curiosity of a traveller is excited by the prospect of a con-

since, in *Latin* and *Saxon*. In the times of the reformation, the points in dispute between the two churches were argued with a great deal of heat and animosity on both sides : happy would it be if they were reconsidered in an age of better breeding, when mutual courtesy has opened a way to a more candid examination of every thing.

vent

vent of *Bernardine* Monks, which stands very agreeably by the river's side, about five miles up the water from *St. Omers*. Great praises were bestowed upon an organ in the church of that monastery, which is said to have excellent workmanship upon it, and to have been cut out with a knife: but the time would not permit me to visit this place. Organs are very common in the churches here, and, being large, have a stately appearance: but, at this stage of my journey, I know little more of them than their outside. When  
I come



I come to *Paris*, where my inclination to music was better gratified, I shall have occasion to speak of them in a more particular manner. The following regulations in the city of *St. Omer* are worth the notice of a stranger. At the top of the great Tower of *St. Bertin* a watchman is placed every night, to overlook all the quarters of the town, and be ready to call immediate assistance on the breaking out of any fire. So strict a guard is kept in the streets, that every person, walking after it is dark, is challenged by a sentinel, who

who cries, *Qui vive?* If it is a tradesman of the place, he answers, *un bourgeois*; if it is a stranger or gentleman, he answers, *un ami*: if he is called three times and does not answer, the sentinel fires upon him. After ten at night in the summer, and much sooner in the winter, a person passing along the street must have a lanthorn, or candle, or torch, lighted in his hand, or be attended by a light, or must shew that he has just had some such, and that it is gone out; without which ceremony any gentleman is in danger  
of

of being taken up as a suspicious person and carried to prison. By such regulations as these, their cities are secured from the dangers of the night, and the inhabitants enjoy peace and safety at the expence of a few punctilios, which every honest man, for so salutary a purpose, would be glad to observe: he that has no roguery to conceal, is in no fear from a scrutiny. It was noted, as a very rare accident, that an house had been lately broke open in the neighbourhood of *St. Omer*, and one or two persons murdered: but

but one of the felons was then taken up, and to be broken upon the wheel in a few days ; and it was supposed his accomplices would not long escape the same punishment.

## FROM ST. OMER'S TO LISLE.

On the third morning, after our arrival in France, we departed early from *St. Omer*, and taking the route of *Bethune* we arrived at *Lisle* by dinner-time, which is near sixty miles. Here it may not be amiss to insert an account of what is singular, in respect to the mode of travelling, and the objects that occur upon the road. In the shafts of our chaise they place a horse of the cart-breed,  
but

but below the size of our drawing horses, harnessed with ropes and a great wooden collar. By the sides of the shaft-horse are two ponies, on one of which the postilion rides, with boots, literally as big as two oyster-barrels, and armed with hoops of iron, to save his legs in case of accidents. The horses used for this work are generally stallions, and therefore vicious and quarrelsome. I had been informed that their progress is very slow; that the traveller is amused by the driver with a vehement cracking of the whip, to

little effect: for that the beasts, having lifted up their legs very high, set them down again nearly in the same place: but in fact I found much the same expedition as in England. Every time the horses are changed at a post-house, a troop of beggars, old and young, come about the carriage, and, if the time permits, some of them repeat the Creed and the Lord's prayer, and then cry out, *Ta charité, Monsieur, ta charité, pour l'amour du bon Dieu, du bon Dieu, &c.* The post-houses are not always places of reception as  
with

with us : many of them are ordinary farm-houses ; and when they are inns, they are frequently very indifferent ; but if you have occasion to be entertained, the driver will readily obey your orders, and take you to any house of better accommodation. As we see little houses in England, by the road side, with *Lodging for travellers in here* ; so in France we see a board over the door of a cottage, with *Bon vin, bonne biere, bon logis*. The signs at their public houses are sometimes very profane and ridiculous. At *Paris* you may see



the *Hotel du Saint Esprit*, that is, the *Inn of the Holy Ghost*; and in the suburbs of *Amiens* I observed a little pot-house, the sign of which was the signature of the sacramental wafer (IHS<sup>+</sup>), upon a board, with this inscription, *Au nom Jesu, bon biere, bon eau de vie*—*At the sign of the Name Jesus, good beer, good brandy*\*. The roads are much alike every where: a wide avenue, fenced only with a bank and a dry ditch, has a stone pavement in the middle, called the

\* Some absurdities of the like sort are to be met with in England.

*pavé,*

*pavé*, such as the new pavement of the streets of London, and wide enough for two carriages to pass. On each side of this is a road of the natural earth, called the *parterre*; which, in the dry weather of the summer, is so good that the wheels run upon the nail, but in winter, and wet weather, it is necessary to take the pavement, which is not very agreeable, and is detrimental to the baggage unless it is well defended. It is common to see a little hut, standing by the way side, something like the porch of a country church, within which

is an image of the Virgin, and sometimes an inscription is written upon the wall. There are crosses of different sizes, some of wood, some of stone; sometimes a crucifix appears, as large as the life, and in the natural colours; and, in some few places, we are presented with a complete *Calvary*, consisting of an artificial mount, on the summit of which is a crucifix, with the spear and the sponge affixed to the arms of the cross, and, at a small distance on each side, upon two pedestals, are the statues of *St. John* and the Virgin Mother attending

attending the crucifixion. When I saw one of those erections, I could not help recollecting a story I had heard of a parish priest. A fellow came to a village in *France*, and set up a *cabaret*, or public house, to which the people resorted so much on a *Sunday* in the afternoon, that the *cure* (which is the common appellation of the parish priest) found he had little or no congregation, and was in great distress for his people, whom he had hitherto kept in very good order. He reasoned with them for some time, but to little effect ;  
their

their seducer had the more popular side of the question. The priest being determined not to give up the cause, forged a letter from the pope, which he read over one Sunday very solemnly in the church to his parishioners. The purport of the letter was, to order the raising of a Calvary upon a certain spot in the parish; and a plenary indulgence was promised to all those, who, on every *Sunday*, at the critical time, immediately after divine service, would assist, for so many hours, in bringing earth from a certain place, at a good distance, for

for the raising of the mount. The work took with the people, and they set about it with great alacrity: but by the rules they were bound to observe, it was so long before it was finished, that the man of the *cabaret* was broke and obliged to decamp.

Besides the crosses and calvaries, another structure is found near the road, consisting of three beams of wood, fixed in the form of an equilateral triangle, upon three piers of wood, brick, or stone; so that the whole, together composes a figure exactly like our *tyburn*.

*tyburn*. After many vain conjectures with myself, about the intention of these erections, I found, at last, they were land-marks, fixed as the boundaries of signories or lordships, and standing evidences, that the lords of such estates had the power of life and death within their respective manors. But it is time now to recollect that we are on the way to *Lisle*.

When we have turned off to the left from *Bethune*, the last twenty miles, of the road to *Lisle*, are inexpressibly rich and pleasant: no  
spot

spot upon the globe can afford a greater shew of plenty. As we approach near to the city, the sight of an hundred wind-mills, standing on a very small tract of ground, proclaim to every stranger the extent of their meal trade. When we had passed the suburbs and fortifications of *Lisle*, we entered a city exceedingly elegant for the disposition and form of its buildings, and the cleanliness of the streets. The houses, which are all of stone, appear like palaces, especially about the square, which is very large, very handsomely paved,



paved, and in it the English visitor sees a multitude of hackney coaches, placed orderly in a rank, of a fashion very different from ours, very fine within, but drawn by beasts which are small, lean, and miserable. The *chaises à porteurs*, which also attend in the same place, are objects quite new to us. They are made entirely of wood, and painted blue; their form and size are nearly that of a sedan chair; but they have two light wheels and a pair of shafts, in which they are drawn by a harnessed porter. In dignity they seem

seem not much superior to a wheelbarrow, and, when they are in motion, look very ridiculous to an Englishman. When single persons have occasion to go about upon their visits or their business, the hire of these chaises is much more reasonable than that of a carriage, which would take three persons more at the same expence; and I rather wonder that, in so many years, something of the like sort has not been adopted at London, for the convenience of single fares, who, on every day in the week, except Sunday, employ  
more

more coaches than persons in companies. When we walk to the end of the street beyond the great church, we come to a canal, by the side of which, the buildings of the city are seen, in a straight line, to a vast extent. The canal is crossed by a bridge; on the other side of which is a pleasant field with gravel walks, one of which leads to the citadel, a very capital fortification, with a pentangular court in the midst of it, consisting of very elegant buildings, and nearly as large as St. *James's* Square at *London*. The town and  
citadel

citadel of *Lisle* are always filled with officers and soldiers, sometimes to the number of ten thousand. The condition of the inner, and principal line of fortification, in the best fortified towns, is commonly this. From the ditch, which has a good depth of water, and is about an hundred feet in breadth, a brick wall rises sloping from the water, to the height of twenty, thirty, forty, or even fifty feet; above which is a parapet of earth, to the height of fifteen or twenty feet more, with a double row of trees planted upon

it, between which there is frequently a gravel walk for the people of the place to take an airing. It is hard to imagine how a town, fortified as *Lisle* is, could possibly be taken, supposing it to be well provided, and defended by a sufficient number of soldiers. But it was taken by the allies in 1708, the citadel holding out for two months after the town was lost. The most remarkable things at *Lisle*, next to the fortifications, are the square, the great church, and the infirmary; the last of which, for the admirable order and regulations

tions of it, is reckoned superior to every thing of the kind in *Europe*. The accommodations for strangers at *Lisle* have a grand appearance, but are not found very agreeable; and it is the custom to charge extravagantly dear. The bugs, the pests of *France* and *Flanders*, are here in full possession; so that, in lofty beds of silk and sattin, there is neither rest nor peace to be found, till a person, by some expedient or other, has rendered himself inaccessible to these offensive companions.

## FROM LISLE TO PARIS.

After one day spent in taking a cursory view of *Lisle*, we set out for *Paris*, and came to *Douay*, another fortified town, which, at present, seems rather in decay, the fortifications being very much out of repair. It has a college of English students, composed of those who, being farther advanced, have been removed from the college of *St. Omer*, where they are all young. We saw some of these  
young

young men, walking along the street, in a dress not much unlike that of the secular clergy \*. From hence we proceeded to *Cambray*, which place brought the incomparable *Fenelon* to my mind, and I was mortified that I could not make myself better acquainted with a city, which had been the seat of that celebrated genius : but

\* *M. Tournefort*, in the *Memoirs* of the Royal Academy, speaks of an ampitheatre at *Douay*, which possesses the cavity of a large mountain. It was dug by art, and he pronounces it as wonderful as the labyrinth of *Candia*. If I should have any future opportunity, I would not pass by *Douay* without some enquiry after it.



it could not be ; we arrived late, and departed early. The next fortified town, and the last we were concerned with in this route, was *Peronne* : it is troublesome to enter them on account of the king's officers, who have authority to examine the baggage ; but, in general, they are civil, and for a *vingt quatre sous*, or French shilling, which they have no right to demand, will permit a stranger, who has the appearance of a gentleman, to pass with little interruption. *Peronne* stands upon a river, about which there are meadows

dows and marshes, which seem to be very unsound and watery: and the place on this account, as I was afterwards informed by a learned canon of *Peronne*, with whom I had the pleasure to be acquainted at *Paris*, is very unhealthy at two seasons of the year, and subject to agues.

On the other side of *Peronne*, being now far advanced into the country, and above an hundred miles from the sea coast, we alighted, and traversed a wood to examine the plants, where I expected something new; but no-

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thing

thing occurred different from what we have in England. Frogs seemed to be more plentiful than with us, as if there were game laws in force for their preservation. The most common of the plants, that appear by the wayside, are a smaller species of *Eryngo*, with our ordinary star-thistle; both of which are very abundant. The larger sort of *Eryngo* is found, very fair and strong, among the sand in the foot-way to the western pier at *Calais*. The botanical traveller will have frequent occasion to observe the propriety with which

which our Mr. Ray has added the title of *Gallica* to his *Reseda Crispa*, or *Rocket* of the Chiltern hills, there being scarcely a plat of ground, for two hundred miles, on which this plant is not found. In the afternoon of this day we visited another wood with little better success. The night brought us to *Senlis*, about ninety miles from *Cambray*, a very pleasant place, not far from which are the skirts of the forest of *Chantilly*, which is said to afford some of the most agreeable scenes in France. No Englishman can travel thus far, with-

without having expressed himself, with some surprize, at the beds he meets with in the inns upon the road. Two of them are always placed in the same room: they consist of a bed of straw at the bottom, then a large mattrass, then a feather-bed, then another large mattrass, upon which are the blankets, &c. with all which, the bed is so high, that a man with great difficulty climbs into it; and, if he were to tumble out of it by mischance, he would be in danger of breaking his bones upon a brick floor. Splendor and stithi-  
ness

riels are too frequently united in this part of the globe. The same apartment presents us with very large gilt glasses, tapestry, paintings, fatten beds, a swarm of bugs, and a dirty brick floor in an upper chamber. The timber of the country, for covering the floors, seems to be very scarce in proportion to the number of inhabitants; for, if I mistake not, I travelled at least an hundred miles from *Calais*, before I passed by a single oak tree.

Thursday, Aug. 14, being a grand Romish festival of the Virgin *Mary*, the bells of several  
con-

convents and churches began to jangle all at once, at five o'clock in the morning, as if the whole town of *Senlis* had been on fire. There is something quite new to me in many of the French bells, which are deep, soft, and sweet like the lower pipes of an organ. I perceived this first at *Lisle*, and afterwards remarkably at *Paris*.

PARIS,

## P A R I S.

As we approach nearer to Paris, the towns and buildings multiply, but not nearly so much as in the approaches to London; and the country being in general flat, we have no very distant prospect of the city. At every entrance there is a barrier, where there is an iron gate, and officers near at hand to examine all that pass through it. The eye of a stranger is soon caught by the lamps, which,  
contrary



contrary to our practice, are suspended over the middle of the streets, by a line carried across from the houses. The place, to which we were destined, gave our driver occasion to carry us through a considerable part of the *Boulevards*, which is the name of a very spacious street, surrounding more than half the city of *Paris*. It is planted with a row of large trees on each side, where there are gravel walks kept in very good order. The houses are here in a style different from the rest of the town, with balconies, arbours, open courts,

courts, and gardens next the street, so as to constitute a scene unlike to any thing we meet with at London, and such as we might expect to find in Spain or the cities of the east. These *Boulevards*, which are so called because they were once the ramparts of the city, are the resort of the gentry for airing, either on foot, on horseback, or in carriages ; and, on a summer's evening, especially on Thursday, there are all sorts of diversions going forward, and spectacles to be seen, such as rope-dancing, pantomime buffoonery, shews of wild

wild beasts, coffee houses with vocal and instrumental music, and every thing that can be assembled to draw the attention and promote amusement. When we came by the back side of the *Thuilleries*, to the *Pont Royal*, a new bridge, near the western limits of the city, we had a complete view of the river *Seine*, and the buildings about it, which are so disposed as to have a very grand effect. The river itself is not one third so wide as the *Thames* at *London*, but it is made the most of: its banks are not crowded with buildings to the water's

water's edge; but there is a quay, pavement, or parade, between the houses and the river, of sixty or eighty feet in breadth, with a low parapet-wall next the water, so that several magnificent buildings, on each side, are open to the view; and the wholesomeness of the air is better provided for. If you look up the river to the eastward, toward the *Pont Neuf*, the principal edifices that appear from this station, which is a very good point of view, are the whole range of the old and new *Louvre* on one side, and the college of Cardinal

*Mazarin* on the other. If you look down the river, the gardens of the *Thuilleries*, extending on one side, are opposed on the other by the *Palais de Bourbon*, and the grand hospital of the invalids. The more polite part of the town, where grandeur and gaiety have their habitation, is on the north side of the river, near the *Palais Royal*, and the *Place des Victoires*: but sober ordinary people may find a very agreeable residence on the other side, somewhere near the parade which joins the two great bridges: which will serve, in all respects,

respects, as well for amusement as for the convenience of business. When you have occasion to cross the water, by a nearer way than that of going round by either of the bridges, there is a ferry established about half way between them, which is exceedingly useful, and the boats are going at all hours, and almost all minutes, of the day.

As soon as we were settled, I pursued the instructions I had received, for making myself acquainted with the place. I procured two pocket maps, the one

of the city of *Paris*, the other of the *Environs*, which two inform us very exactly as to the topography; and as the names of the streets are inscribed at every turning, a stranger, by consulting the former of them, may find his own way without asking a single question. Then, for all the public places, spectacles, amusements, together with all the trade and business of *Paris*, the whole is laid down for us, in alphabetical order, in two little pocket volumes, intitled *Almanach Parisien*: the first of these describes all the buildings,  
and

and the curiosities they contain; the second explains the business and employments of all the people. If you are ignorant about any kind of merchandize, or any object of curiosity, you are here so exactly instructed, concerning the place where things are to be found, and the price at which they ought to be sold, that a stranger, with a competent knowledge of the French language, cannot well be imposed upon, when he knows how to examine the contents of this little manual. A useful work, of the same kind, is to be



met with at London, called the *Foreigner's Guide*, in French and English, and calculated for the city of London: but it extends only to the buildings and public places, like the first part of the *Almanach Parisien*: we have nothing, that I know of, answerable to the second part. With these maps, and these books, no person, who will be at the pains to inform himself, can be long a stranger at *Paris*. If he looks under the article *Paris*, in the second part, he will find an easy distribution of the city into its several quarters, from whence

whence a sufficient idea of the whole may soon be acquired. If we compare the two metropolitical cities of *France* and *England*, as most Englishmen will find themselves disposed to do, we shall soon discover that London is the largest and the most convenient. At *Paris* the houses are higher, the streets narrower, the water very indifferent; but the air is much purer, of which I can give a strong proof, if I recollect it, in the proper place. There is no pavement at the sides of their streets, for the convenience of foot-passengers; but, for

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their safety, posts of stone are fixt at proper distances, projecting from the wall, so as to secure them from carts and coaches.

It would carry me far beyond the limits of my present design, if I were here to give a particular account of the city of Paris: I mean only to speak of some such things as became the particular objects of my own attention, and to follow the order in which they occurred to me.

The

## The Public GARDENS.

A person, who wishes to see the people he is come amongst, will certainly repair, as soon as possible, to the public walks, which are, the gardens of the *Thuilleries*, the *Luxembourg*, and the *Palais Royal*. The last of these is not frequented for the beauty of the place, but for shew and fashion, because it is the resort of politeness. The garden of the  
*Thuil-*

*Thuilleries*, which joins to one of the royal palaces of that name, has a terras four hundred yards in length, which runs parallel to the river, and the divisions of the whole garden are very spacious and magnificent : but the French gardens, in general, have this imperfection, that their walks are always at right angles ; there are no elegant irregularities, no pleasing deviations, but all is artificial, stiff, and uniform. In an afternoon and evening of the summer, the great middle alley of this garden is filled with variety of good company, ladies.

Ladies and gentlemen, priests, lawyers, and dominicans, &c. hundreds of whom are seated under the trees, and conversing together in parties ; for which purpose the walk is supplied with a multitude of little ordinary matted chairs, with the use of which, the company is accommodated, for the payment of a small piece of money. At the lower end of this magnificent garden is an area, to which you pass by a draw-bridge. This is called the *Place of Louis the fifteenth*, on which spot a very large fair is kept at the latter end of August,

August, where all the most brilliant wares of the city of *Paris* are exposed to sale. The temporary shops, erected for this occasion, are disposed in the form of a cross, with a large circle in the middle of it. At night, when the candles are lighted up, the shew is very fine. The booths, erected for coffee-houses, &c. have concerts of vocal and instrumental music of the middling sort ; some have plays and pantomime entertainments ; many coaches, filled with the best company, are driving about, and a large concourse of people, on foot,

foot, are taking their walks under the awnings of the shops, and amusing themselves with a sight of the furniture within. This fair continues for several weeks, and the Sundays themselves are not excepted after twelve o'clock at noon.

Our residence being near to the *Thuilleries*, I walked there very often for exercise and meditation. As I was taking my turn one morning, pretty early, on the terras, the swallows, invited by a swarm of flies, were skimming about, in great numbers, by the side of it, and,



and, amongst them, I observed one that was perfectly white. It flew by me several times, so that I could have shot it with ease, if such a thing had not been absolutely prohibited by the laws of the place. I spoke of this circumstance, a day or two afterwards, to Monsieur *Daubenton*, the keeper of the king's cabinet, who shewed me a white swallow in that collection, but it was in very indifferent preservation. It seemed not to have been, originally, so perfect a specimen as that which I saw alive; to which my ingenious friend

friend Mr. *Lever* would do great justice if he had it, and I wished it in his possession for that purpose.

## The LUXEMBOURG.

The gardens of the *Luxembourg*, which is another of the royal palaces, are not so grand as the former, but they have the advantage of more variety, and some parts would present a sweet agreeable retirement, if they were kept in as good order as those of the *Thuileries*. The palace of *Luxembourg* has a large gallery, which is every where celebrated for the twenty-four

four large pictures of Rubens, with which it is furnished, containing the history of *Mary de Medicis*, the mother of Louis the XIIIth. I can say nothing new in commendation of them : but whoever sees them, must be amazed at the brightness of the colours, which have been laid upon the canvas an hundred and fifty years. The matter of the history is all expressed in symbols, taken from the the heathen religion and mythology, with which it is rather overloaded, to please my fancy. I have long been of opinion, that our

poets and painters have fallen into a degree of servility; and not seldom of manifest absurdity, by their invariable and intemperate application of the heathen machinery to all subjects: but in this, perhaps, I may be accounted squeamish, and find but few followers. There are other apartments, belonging to this palace, in which there are some very fine, and many very pleasing pictures, which were brought from the king's cabinet; particularly one of the Crucifixion, with the sun eclipsed; and another of our Saviour

Saviour driving the buyers and sellers out of the Temple. The capital figure, which is that of our Saviour himself, is too mild and placid for the occasion ; but near him there is a Jew, with an air of fauciness in the countenance and the attitude, which is incomparably well hit, so that one may put into his mouth the sense he is speaking. In a corner, of the same piece, there is an excellent figure of a miser, brooding over his money-table, and beginning to be alarmed for the fate of his treasure. The face is excellent ; but the

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painter,

painter, by a strange metachronism, has put a large pair of spectacles upon his nose.

The

## The CATHEDRAL.

The great cathedral of *Paris* is the *Notre Dame*, standing, with many other buildings, on an island of the river *Seine*. The architecture, which is very ancient, is fine, and crouded with ornament; but the design of the whole, when taken together, is not so grand either as *Westminster Abbey* or the great church at *Canterbury*; and the two towers at the west end are much lower. The inside is in most



excellent repair, and the ornaments far surpassed all I had yet seen, so that it would be endless to describe them. The choir has some charming pictures, and many capital statues in bronze and marble. There are eight pictures round the body of the choir, each of which is worthy of particular admiration, but none are more pleasing than the Annunciation by *Hallé*, and the Visitation by *Jouvenet*, who painted this his last picture with his left hand, when his right was paralytic. By the side of an aisle which surrounds the choir, are several

several small chapels, some of which have excellent pictures, by the best painters of France, with many other curiosities. As soon as you enter the west door, there is a colossal figure of *St. Christopher*, in marble; but there seems nothing very extraordinary in the design or execution: it is rather a goblin, like the giants in Guildhall.

## The M I N T.

As we returned from the *Notre Dame*, we came by a very fine new building called the *Monnoye* or Mint: it consists of many parts; but I could not help admiring, in a more particular manner, a spacious room on the ground-floor, with eight or ten brass engines in it for the striking of money, and which, for elegance and cleanliness, seemed rather like an apartment in a palace than the workshop

shop of a mint. I observed to the French servant, who was with us, that the appearance of so magnificent an office, for coining money, must impress every foreigner with a sense of the wealth and grandeur of the French monarchy: upon which the man took occasion to answer in my ear—*La maison du roy de Grande Bretagne est bien vilaine.* I did not know whether I ought to laugh or to be angry; but this reproach is not new to us: the gloomy courts of St. James's palace are by no means answerable to the dignity of the British crown, nor  
to

to the private character of their present inhabitant, who has the hearts of nine tenths of his subjects ; and may mislead strangers to presume upon the weakness and poverty of the kingdom. It is a mortifying consideration, that the sixth part of what is sunk annually for interest, in the hopeless gulph of the national debt, would build one of the finest palaces in Europe, and preclude all such unfavourable reflections for the time to come.

The

## The P E O P L E.

The observations which occurred, on the manners of the people of Paris, were many; those on their dress, and outward appearance, were but few. The French women, in general, are not so handsome as the English; and, whatever may be the cause of it, their young ladies have not a young look. I imputed this either to the custom they have of walking for hours, in the sun and air, with nothing

nothing on but their domestic head-dress; or to the use of paint. In general they dress much like the English, except in the preposterous custom they have of dressing up little girls, of eight or ten years of age, till they stagger under the weight of their own heads, and are interrupted in their steps by the stiffness of a brocaded silk gown and petticoat. The women of rank make themselves hideous, by great blotches of paint upon their cheeks, which, in some ladies, are as well defined as the circumference of a circle, and as  
red

red as the Saracen's Head upon a sign post. To hide or disguise the paint, so as to imitate nature, is not the thing intended : it is not meant as an improvement, but as a badge of quality, in which the women of the middling order, either through fear or wit, do not follow them. It appeared very singular to me to see men with ear-rings ; but the ear-ring is a common ornament at Paris, with porters, hostlers, watermen, and postilions. A young man, who has been unaccustomed to dress, may come hither to be made a fop of ;



of; but the fop who comes ready made, stands a good chance to be cured of his vanity. Finery is here so cheap and universal, that his trouble is thrown away, and his figure passes undistinguished, as a single wave among the waters of the ocean. The footmen wear bag-wigs, and have their hair dressed as gentlemen. The first sight I saw in the morning, when I rose, at Calais, was a man servant, digging up potatoes in the garden, in a bag-wig.

The

## The CHARTREUX.

Having been educated, when I was a boy, upon the foundation of a seminary, which was formerly a monastery for *Carthusian* monks, I had a great desire to see one of the societies of the *Chartreux*. The religious, of this order, observe a strict silence, except one individual of the fraternity, who, for the day or the week, takes his turn to do business for the rest, and to speak occasionally with strangers,

strangers. I was admitted into their cloyster, and conducted to the cell of the friar, who was the accessible person for the time being. I found a man of a venerable appearance, in a close habit of white cloth, which reached down to his feet: his head was shaved quite bare, and he was sitting at a reading-desk in his library. As soon as we appeared, he rose up, and, accosting us with the air of a gentleman, invited us into his cell, which consisted of four apartments, an antichamber, a library, a bed-room, and an oratory, all hand-

handsomely wainscoted with Spanish oak. His library was a room of about twelve feet square, very decently filled from the top to the bottom with books, which consisted principally of the writings of the fathers and ecclesiastical historians. He conversed with me in Latin; and, when he found I was an Englishman, told me, he had the honour once of a visit, in his cell, from a brother of the queen of England. He enquired particularly what we apprehended from the present dispute with America? In answer to which, I gave it as

my own opinion, that it would be terminated to the honour of Great Britain: he said, he hoped it would, and shewed me a very large map, in which he sometimes amused himself, with contemplating the seat of our present troubles. When he conducted me into his bed-room, it was so neat, and in such exact order, that I could not help asking him, whether he thought St. *Anthony* was so well accommodated in the Desert? He smiled at my question, and then shewed me that his bed was filled with nothing but straw, and that he

He had a brown shirt of horse-hair next his skin. His garden was a small plat, about thirty feet square, inclosed within high walls, which were very well covered with grapes. The borders, which were watered from a little fountain in the corner of the garden, were kept in good order, and, amongst other flowers, had a small sort of variegated holy - hock, lately brought from China. The oratory was a little slip, one side of which consisted entirely of glass frames: at the upper end was a Crucifix, with a picture of *Bruno*, the first

founder of their order, who is reported to have taken up the resolution of following this rigid course of life, in consequence of a tragical event, the particulars of which are not unknown to those who have read the history of the Charter-house. A dwelling, so sequestered from the world, and so well accommodated to the purposes of study and contemplation, I never saw before ; and, I think, my imagination will sometimes transport me to the retirement of this solitary Carthusian ; but few minds can relish habitual solitude,  
and

and few constitutions can endure the severity to which these monks are obliged by the rules of the society. Some of them sink under the trial, and fall into idiotism or melancholy, as I was informed by a learned prelate of our church, who had spent some time at *Vienna*, where the religious, of this order, being but poorly endowed, are not provided for so well as at *Paris*. His account, as nearly as I can recollect it, was as follows. When he had taken a walk, one day, to the top of a mountain, a few miles from the city of *Vienna*, he



heard a bell ring, at some little distance, and directing his way by the sound, he came to a convent of the *Chartreux*, in a pleasant situation, just under the brow of the hill. One of the monks conducted him to his cell, and shewed him his little garden, from whence there was a delightful prospect of the country below : the declivities of the rugged mountains were covered with trees down to the very bottom ; in the blue skirts of the horizon there was a long range of very distant hills ; and the country lying between was :  
a vast

a vast plain richly cultivated, with the Danube winding through it, in three streams, as far as the eye could follow it. Charmed with the situation, which afforded such an uncommon view, he expressed himself in terms of the highest admiration, to the Carthusian who attended him, affirming, that the eye could never be weary of beholding such a sight. Sir, said he, this may be very fine to you, but it is insipid to me, who have no enjoyment of it. Do not mistake me, as if I were a libertine in my heart, and wanted to return to the

pleasures of the world ; no, I am a serious man : but out of society the mind stagnates, and becomes indifferent to every thing ; and, whatever the faculties may be, they lose their vigour and grow useless. I have a disposition to be delighted with all works of art and ingenuity, and am naturally fond of every study. Sometimes I wander upon this mountain and gather plants, of which there is great variety, both scarce and curious : I wish to understand them and know their uses, but, having no books to instruct me, and no person

person at hand to shew them to, I throw them away again. I work at mechanics, and have all the implements proper for Turning; but, having nobody of the like mind, I neglect what I have made, and grow sick of my amusement. I love reading; but I have no books, nor am allowed any, but a few polemical works of the schoolmen, in my cell, which give me little information, and have long since wearied out my attention. I find my reason forsaking me at times, and know that I shall soon lose it entirely. The case is the same with

with most of my brethren, who rarely preserve their faculties to sixty years of age: when we miss a brother, our prior tells us he is gone to some neighbouring convent, and we never see him any more. Our constitutions are certainly much injured by our diet: by the rules of our order, we are obliged to live upon fish; and being three hundred miles from the sea, and our revenues but small, you may' guess what sort of fish we feed upon, such as you would not endure to smell of. My case, indeed, is somewhat better than

than that of my brethren, because it is my office, at certain times, to transact the affairs of the convent at Vienna.

Before they parted the monk promised, at his next visit to the city, to call upon his guest; who, on the day appointed, being aware of his coming, had provided a good dinner, to be ready in the next room, with a bottle of wine upon the table. He came, as he was expected; and, after some time, being shewn into the next room, he started back at the door, and could not be persuaded to enter, alledging.

alleging that he dare not trust to his own resolution upon such an occasion. His friend, with the utmost kindness, begged he would indulge him with the satisfaction of seeing him make one good meal : but this he absolutely refused ; not that he believed there would be any sin in it in the sight of God, but that the gratification would by no means answer, as it would only have the ill effect of making him sink the sooner under his usual way of life. So, after a little farther conversation, he

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[ 141 ]

he took his leave, and departed,  
with an empty stomach, to his  
solitude upon the mountain.

The

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## The FRENCH ORGANS.

I visited another convent in Paris, near to the place of our residence, for the sake of a fine organ, lately erected in their church, and an expert organist, Monsieur *De Luce*, one of the players at the cathedral of the *Notre Dame*: he is a young man, with a good fancy, and rapid execution; so that he promises fair to be, in a few more years, the best player in Paris. He was so obliging

ing as to exhibit upon the different stops, and shew me several combinations, some of which produce an effect different from our instruments in England. The chief excellency of this organ, is in the reed stops, and the lightness of the touch. It has four rows of keys, with thirty-two pedal notes ; so that a strain, of the *cantabile* kind, may be played upon a reed stop with one hand, an accompaniment, or second part, upon another row, with the other hand, while a base is thrown in, at the same

same time, with the foot \*. I was greatly surprised to find, upon enquiry, from Mr. *De Luce*, that, with all the variety they have introduced, they have no such thing yet, at *Paris*, as the *Swell*, which is undoubtedly one of the finest improvements of the organ : and it seemed not much less won-

\* The ingenious Mr. *Stanley*, whose compositions, for the organ, are all just and pleasing, and worthy of a great master, has contrived the fourth voluntary of his third set, in such a manner, that the two hands may perform it on three rows of keys : but the method will admit of very little motion in the parts.

derful,

derful, that this fine instrument, with all its furnitures, should be weak and deficient in the diapasons, which ought to make up the body of the organ, and are essential to the instrument. They have nothing under this name ; and what is meant to be the same in kind. has neither voice nor power. I was speaking of this, since my return, to a skilful master of the organ, who, some little time before I set out for *Paris*, went over on purpose, from *England*, to try the great organ at *St. Omer's*. He agrees with me, that their best

instruments want a good breathing bottom in the diapasons, and are greatly overcharged with noise and trumpeting. While I was in the organ-loft, several of the Religious came up, when their service was over, and were so polite as to desire me to play to them. I thanked them for the honour they did me, and, assuring them that music was not my profession, I put it off for the present, and went with them to take a turn in their garden, where I had much conversation with one of the fathers, who spoke English very well, and seemed

seemed a person of good sense and learning, well acquainted with the world.

When strangers meet, politics and religion are common topics of discourse. From the present rebellion in *America*, he took occasion to make some reflections on the pretensions to liberty which are found in the English people, and highly commended the loyalty of the catholics to the English government; which he assured me their church had made it a point to recommend in the colonies subject to the English, and had charged

L. 2.

their

their preachers to enforce the doctrine to their congregations. He added, that as the principles of the French nation gave them an aversion to rebellion, they generally wished well to us in the dispute. Though he spoke of the family in exile with some regret, on account of their religion, he thought it our duty to go with the government which the providence of God had established amongst us, and to be obedient to it for conscience sake. When he expressed an hope that the good example of the catholics in *Ireland*, in *Canada*,

*nada*, and *Maryland*, would so far win upon us as to bring us over to the church of *Rome*, for the sake of its experienced loyalty ; I could not refrain from telling him, that we needed no such examples ; our church, in its doctrine and profession, being as loyal as theirs ; and that, if rebellious principles were to be found amongst us, it was only with those who were ignorant of their profession, or had apostatized from it : that we ought now to be so charitable as to hope, that the eyes of many were, and of many more



would be opened, by our present troubles, to reprobate those republican ideas of our factious sectaries, which had involved us in all these difficulties. That, in order to our coming nearer together, if such a thing could ever be, much was to be done on their side; and, if they wanted to have us, they must leave the way open. Ay, ay, said the father, we must do something on both sides. I found the company of this friendly *Augustin* worth cultivating; and, as we were near neighbours, I was often entertained with his conversation.

He

He expressed much esteem for the established church of England and her clergy, but declared he did not like the presbyterians in any part of the world. He was walking once in the street at *Bologne*, while an English clergyman was in some danger from the populace. This clergyman, who was over in France with an English lady of quality, accidentally fell into a dispute with a man about post-horses; and, having said something to offend him, the fellow raised a mob upon him, crying out, *Ministre de satan ! Mi-*

*nytre de satan* ! so that the people got him in the midst of them, and were going to insult him. The father, who saw what was passing, and was in the habit of his order, came up to the croud, and beckoning the gentleman out, desired him to follow him, and promised to take care of him. When they saw, said he, that I ventured to take this *ministre* under my own wing, they began to think there was not quite so much of *satan* in the case ; and so the tumult immediately subsided, and the people went about their business. A man  
 need

need desire no better security in *France* than the protection of a priest, to whom the people generally pay an inviolable submission; and I was told of an instance, when, upon occasion of a certain scarcity of corn, one parish priest quieted half the city of *Paris* by his presence in an insurrection. He was indeed a singular character; but when we consider that the belly has no ears, the case was very remarkable.

When we were better acquainted, the father was so obliging as to procure me the keys of their organ, that I might satisfy my curiosity,

at

at a proper hour of the day, as often as I pleased. This liberty I took several times, and played over to him, and some other members of the same society, some pieces of Handel, with some fugues of Correlli, and other music, in the way of our English compositions, for the organ; all of which was very well accepted and approved. One afternoon, some gentlemen, who were present, desired a specimen of the sacred music that is performed in our cathedrals in *England*. This was more than I could do for them  
by

By memory ; but it happened that I had, among my papers, a capital anthem of our choirs, which I played to them : and they could not but allow that our church music in England is very fine. To say the truth, I think the state of music, at least of church music, is far better with us than with them. In the services of their church, they seldom practise more than the plain song, accompanied in the unison, or octave, by a leather serpent, a base instrument, the tone of which is something between a bassoon and a French horn.

horn. I asked, how it happened, that they did not affect harmony more, and sing in parts, as we do in the services of the choir? They answered, that it was purposely avoided, lest the people should bestow all their attention to the music, and forget their errand to the church. The principle is questionable; and much may be said on both sides; but, even allowing it to be just, the end is defeated with them by the unwarrantable latitude, permitted to their organists, of playing tricks upon the organ, and intermixing so many  
light

light unaccountable vagaries in the intervals of their services, as rather dissipate the thoughts than compose the mind to seriousness and devotion. I never heard but two voluntaries at *Paris* that gave me much satisfaction : one was from a performer at the church of *St. Sulpice*, whose judgment was equal to his execution ; the other from *Mr. De Luce*, who took a chromatic subject in a flat key, and pursued it with learning and fancy upon the instrument above mentioned.

Our



Our organists at London have lately been much complained of, as well by judges of music as by the friends of decency and devotion, for the licentiousness of the voluntaries of late years, which are now upon such a footing, as to call aloud for some reformation from authority; and I heartily wish the matter may be considered to some good effect \*. Propriety is

\* This subject, as I hear, hath lately been taken into consideration by *Jonas Hanway*, Esq. a gentleman, whose truly christian and patriotic zeal, is as ready to preserve decency in the church, as it hath always been to promote industry and happiness

one of the principal sources of beauty : whatever is unseasonable, is so far irrational and disgusting, and can afford entertainment only to those who know not how to distinguish between sense and nonsense. The word ἀπὸ τοῦ τόπου, which is Greek for a fool, only signifies a man who does things *out of place*. How shocking would it be, if the

happiness in civil society. All good men in the nation would wish to see him twenty years younger, that he might go on with every benevolent design he has in view, for the benefit of his country ; whose greatest misfortune it is, that most orders of men in it are unhappily left too much to their own ways.

con-

congregation were to hear a scene from one of *Congreve's* or *Vanbrugh's* comedies, repeated from the pulpit! Some would be ashamed, others would be afflicted, all would be grievously discomposed, and the enemies of the church would triumph. The absurdity is much the same, when they are treated with the light air of some profane song from the region of psalmody, where the praise and glory of God ought to be the governing principle. There is a time for flourish and rapidity, if the performer wishes to display his skill; but if  
 this

this is done indecently and wantonly, while the service is depending, he shews his hand at the expence of his head; and all this to the dishonouring of our public worship, and the offence of the congregation.

## The SORBONNE.

My best friend, Monsieur C—, a learned and eminent member of the university, did me the honour of introducing me to the acquaintance of the Hebrew professor at the *Sorbonne*, who afterwards laid me under many obligations by his politeness in procuring me access, and attending me to some of the chief curiosities of *Paris*. When I, and my young companion, breakfasted one morning with the professor,

professor, we were met by Mr. C. and our conversation turned chiefly on the *Hebrew*. The professor, who has given good proof of his skill by a learned work in Latin upon the Mosaic law, a copy of which he was so obliging as to favour me with, and whose judgment in these matters is very good, and the better accepted for being adorned with singular modesty, was clearly of opinion, that the Hebrew punctuation is a modern invention; and that our learned countryman, Dr. Kennicott, has done right in giving us the Hebrew

text, as it used to stand, along with the various readings. After breakfast, we went into the great hall, or divinity-school, of the *Sorbonne*, where the disputations are held, the form and manner of which were particularly explained to me. If they keep strictly to their rules, their young students seem to have a sharper probation, under their ten censors, than in either of our universities. But the rules, if they are observed, are generally strict enough, in all seminaries, to prevent idleness and discountenance insufficiency.

From

From hence we proceeded to the chapel, which has a fine dome, but is most remarkable for the tomb of cardinal *Richelieu*, which is placed in the middle of the choir, and is justly esteemed one of the finest pieces of sculpture in France. It has five figures as big as the life, all out of one piece of marble. There is a profusion of excellent sculpture at *Paris*, but none that pleased me more than this. When it was first erected, multitudes of curious people resorted to see it, and, among the rest, a lady, whose brother had



been executed by the influence of the cardinal. The sight only tempted her to wish he had been dead sooner; and she expressed herself by an accommodation of those words of *Mary* in the gospel, "If thou hadst been HERE, my brother had not died \*." The cardinal was undoubtedly a most eminent politician; and the czar *Peter* was so convinced of his abi-

\* The person here alluded to, was probably the younger *Monf. Du Thou*, who suffered with *Cinq-Mars*, for being privy to a conspiracy, although he had given his advice against it. The case was thought very hard, and the cardinal himself died soon after it.

lities

ities in this way, that, when he saw his tomb, he climbed up and embraced his statue, saying, “ If  
 “ thou wert alive, I would give  
 “ thee one half of my kingdom, to  
 “ teach me how to govern the  
 “ other half.”

From the chapel we proceeded to the library, a very noble room, with a curious collection of books ; among which were some fine editions of the Hebrew Bible ; the Polyglott of *Paris*, the execution of which is vastly superior to that of our bishop *Walton* ; also the first Polyglot of cardinal *Ximenes* ;

M 4

with

with several other editions, both curious and ancient. Dr. Kennicott's first volume was just arrived, and lay upon the table. The ruins of *Herculaneum* are here, a present from the king of *Spain*; the *Marmora Oxoniensia*; a manuscript of *Livy* in very old *French*, finely illuminated, and adorned with paintings in water colours, most exquisitely finished, and not ill designed. This art of illuminating with gold is now lost; neither are the modern colours comparable to the ancient, whatever may be the reason of it.

A VISIT

## A VISIT into the COUNTRY.

It would have taken a great deal more time to have satisfied my curiosity in this library: but we had been invited to dine this day at a country house, about a league from *Paris*, near the meadows of the *Seine*. My friend, Mr. C. called, in the way, to take up a learned doctor from the college of *Navarre*, who spoke English perfectly well, and enlivened the party very much. We were  
met

met by an English physician of eminence, who has resided many years at Paris, and had obliged me, in a particular manner, by his services. Besides these, there were some other agreeable gentlemen whom we found in the country. After some conversation above stairs, we came down to a dinner, which was after the French fashion. The first in order was a large dish of soup: then a glass of Burgundy all round, equal to two or three English: then a large melon of a dozen pound: then a first course of  
boiled

boiled dishes, with a second course of roast meats, game, stewed cucumbers, and plumb-puddings. After which there was a desert of fruit, with a bottle or two of the best Burgundy, of which, when we had taken a glass or two, the bottles were removed, and the coffee was brought. Last of all, a little taste of some delicate liqueur, was recommended to be put upon the coffee, as the Florentines put a little oil, over their wine, in the neck of the flask. The French gentlemen never sit soaking after dinner as the English,

lish, but take a glass or two, (generally mixt with water) drink coffee immediately after, and then every man does as he pleases. Our conversation, after dinner, was carried on in the gardens, or the fields, or a summer-house, just as it happened. It turned chiefly upon religion, with a seasonable mixture of the jocular and the indifferent. Much was said on the attempt, that was made in archbishop *Wake's* time, to bring about a reconciliation between our churches : and here it was natural to put a question, whether the  
present

present times would not be more favourable to another attempt of the same kind? I forget what answer was made to it. A learned divine of our church was censured, by some one of the company, for asserting, that all the Roman catholics are uniform in their belief of the Pope's infallibility. This, they said, was an injurious reflection, as all such belief was disclaimed by the church of France, whose kings had never made those mean submissions, to the see of *Rome*, as had been practised in *England*. All that passed upon this occasion was conducted with



with the utmost freedom and good humour. The persons I had to do with were men of vivacity, candour, and literature, whose conversation would be very well worth repeating, with some of their pleasant stories, of which they had many. Several anecdotes were related of a famous Curé of *St. Sulpice*. This clergyman began to lay in the materials for a new parish church, with only fifteen pounds in his pocket: but, by the power of his character and address, he soon raised a noble structure, for a parish which takes  
in

in nearly one third of the city of *Paris*. He is reported to have raised near forty thousand livres at a stroke, by a pleasant stratagem upon the king. The particulars of his history would make a pamphlet. We had the following specimen of his *bon mots*. A very rich old lady had made her will, in favour of a society of *Carmelites*, at the instance of a friar of that order, which derives itself from *Elijah*. The *Curé* of *St. Sulpice* thought the lady would do much better by bestowing her wealth upon the poor of his own parish, than

than by throwing it away upon the descendants of *Elijah*. He got access to her bed-chamber, prevailed upon her to send for a notary, and make another will immediately. As soon as the matter was settled, he went out of the room, met the Carmelite friar upon the stairs, and, alluding to the history of his order, "Father," said he, "you may go up now, for you are of the *Old Testament*, but I am of the *New*." When the character of the celebrated Monsieur *Fontenelle* was mentioned, it was remarked of him, that he

lived

lived to upwards of an hundred years of age, and, to the last, had some sudden turn of wit ready for every occasion. A lady, who was nearly of the same age, observed to him, one day, in a circle of company, " Monsieur, you and I stay here so long, I have a notion death has forgotten us." " Speak as low as you can, madam, said he, for fear you should remind him of us : the proverb says, we must not awake the sleeping lion."

I produced from my pocket a French pamphlet of Remarks, which I had been reading, the day

VOL. I.

N

before,

before, against an infidel *System of Nature*, lately published, in the same language; the author of which system denies the creation, asserts materialism, and shuts up his work, most solemnly, with a sublime prayer to *nature*. There are many of these philosophers in *France*, but not near so many as report makes of them in England, where, I fear, we have more than our due proportion; and, I am told, the infidels of *France* are chiefly to be found among the lawyers and the soldiery. It was remarked, by a learned person in the company, that

that this atheistical opposition to all revelation, had contributed much to open a more liberal communication between the learned of the English and Romish persuasions, with whom thus much is certainly agreed upon against our new philosophers, that God made the world, and wrote the Bible. The name of the present bishop of D—, an honourable and right reverend prelate, in *Ireland*, was mentioned with great esteem, who has lately spent some years abroad, and has enriched himself with many curious articles, collected

from the regions of taste and politeness. While he resided at *Rome*, he appeared constantly in the habit in which a bishop would travel in England; and, in the same dress, spent several weeks in the palace of the archbishop of *Rouen* in *France*: which is more than any protestant clergyman would have chosen to do fifty years ago.

When infidel philosophers are talked of, *Voltaire* comes naturally under the lash. The *Lettres des Juifs*, or Jews Letters, which were published some time ago  
against

against him, were very much commended. They obviate his objections against the Old Testament, and set him in a ridiculous light as a critic, by first displaying his ignorance, and then chastising him for his vain pretensions to learning. One of the gentlemen favoured me with the following anecdote. Some of *Voltaire's* fellow atheists, in the city of *Paris*, proposed to set on foot a subscription, among themselves, for erecting a statue of him. A person of genius, hearing of this, took the hint, and prepared an inscription for the statue ;

N 3                      which,



which, being good in its kind, I  
procured a copy of it.

En tibi *lapide dignum*

Voltarium !

Qui

In poesi magnus,

In historia parvus,

In philosophia minimus,

In religione nullus.

Cujus

Ingenium acre,

Judicium præceps,

Improbilas summa,

Cui

Arrisère mulierculæ,

Plausère scioli,

Favère profani,

Quem

[ 183 ]

Quem

Dei hominumque irriforem,  
Senatus physico-atheus,  
Corraso ære, hâc statuâ  
donavit \*.

\* In English thus :

Behold *Voltaire*, deserving of a stone !

Who in poetry was great,  
In history little,  
Still less in philosophy,  
And in religion nothing at all.

His wit was acute,  
His judgment precipitate,  
His dishonesty extreme.

Loose women smiled upon him,  
The half-learned applauded him,  
And the profane patronized him.

N 4

Though

For the benefit of the English reader, I have subjoined a literal translation of this in the margin. I was informed, by some of the company, that the man has so poor an opinion of his own principles, that he keeps a priest constantly in his house ; apprehending, as he has good reason, that his end is not far off : so that if he has but time to ring his bell, he may

Though he spared neither God nor man,  
     A junto of atheists,  
 Who call themselves philosophers,  
     Scraped some money together,  
     And raised this statue  
     To his memory.

throw

throw off all the blasphemies of his life at once into the bosom of a confessor, and be patched up for eternity by an hasty absolution.

In the course of this day I discovered that my company were very well acquainted with many of our best English authors : and when somebody spoke of a new work, on the Heathen Mythology, coming out at Paris, from which great things were expected, I took occasion to mention Mr. *Bryant's* learned work on that subject, and described the plan of it, as well as I could, by memory ;

recom-

recommending it, at the same time, as one of the best store-houses of all the most recondite parts of *Grecian* learning extant in the English language: and, I think it not at all improbable, that some French student has already made his use of it: for Greek, as I have been informed, does not flourish very much in *France* at this time. I gave them also to understand, that, in the subject of divinity, we have lately been enriched with an excellent commentary on the Book of Psalms\*; in

\* By Dr. *Horne*, president of *Magdalen* college,

our opinion, the best that has ever been offered to the christian church, and such as St. *Augustin* himself would have perused with pleasure, if he had been now alive. He would have found in it the marks of a fine imagination, a devout heart, a learned pen, a familiar acquaintance with all the sacred imagery of the scripture; and what more could he have looked for?

The late work of *Soame Jenyns*, Esq. on the *Internal Evidence of the Christian Religion*, was enquired

college, and now vice-chancellor of the university of *Oxford*.

after,

after, by a gentleman who had heard of it from a friend at *Brussels*, and wished for a more particular account, having, as yet, had no opportunity of seeing the work itself. To say the truth, I should have been ashamed of myself, if I had been found ignorant of that book when I was questioned about it at *Paris*: but, as my judgment is of little consequence, and nearly the same with that of the public, (I mean the well-disposed part of the public) it is scarcely worth delivering at large. I informed the learned gentleman,

that

that the author, in the warmth of his zeal toward the internal, having allowed rather too little, on some occasions, to the external evidences of christianity, some persons had, on that account, suspected, or pretended to suspect, his sincerity ; but certainly without reason ; it being impossible for any man to have put together such a work, but in the sincerity of his heart, and under the strongest conviction. That the design of it was to shew the divine original of the gospel, from the difference between the spirit of that and the spirit



spirit of the world ; in other words, from the difference between the doctrines of the scripture and the natural reasonings of the human mind : that the ingenious author had supported this distinction, by so many uncommon observations and just reflections, that it was a wonder to myself, and many other better judges, how a layman, who was supposed to have turned his thoughts but lately to christian literature, should have been able, all at once, to penetrate so deeply into it ; especially at a period, when so much has been allowed, even

even by the friends of revelation; to the powers of reason and the wisdom of natural theology (as if it were the foundation of what is revealed) that it was impossible to view the subject in the light wherein Mr. *Jenyns* has placed it, till, by a native strength of mind, he had dispelled some of those mists which fashion and authority, the pests of every age, had cast in the way: that, upon the whole, it was out of my compass to conjecture, by what train of thinking or reading he had been led to discover those genuine marks of superiority

riority in the christian religion, which the saints and martyrs of the first centuries asserted and maintained against the vain pretensions of human philosophy.

If I were to indulge my memory, I should repeat several other passages which occurred at this meeting : but it is now time to shut up this, which was the most agreeable one I spent in France. The fields, the vineyards, the villages upon the Seine, the novelty, the company, the conversation ; all things conspired to make the entertainment perfect in its kind. But as  
we

we are still subject to vicissitudes; the day ended in a dismal wet evening, through which we returned to *Paris*; and our French valet came home wet to the skin, dripping and shaking himself, and cursing the weather and his own folly, for going without a great coat.

I shewed the inscription upon *Voltaire* to a learned and accomplished Abbé, with whom I frequently conversed: who, though he admired it, and took a copy of it, disputed the propriety of the first sentence. He affirmed that

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*Voltaire*

*Voltaire* was not *magnus in poesi*, except in his *Pucelle d'Orleans*, the best of all his compositions. For my own part, I only know enough of him to be convinced, that whatever the ramblings of his fancy may be, which commonly go under the name of genius, his judgment is as false in other things, as it is known to be in the writings and merits of our *Shakespeare*. Another of my friends at *Paris*, to whom I was speaking about this phænomenon of the latter days, informed me, it was not long since the said *Voltaire* applied

plied to the Curé of his parish for the sacrament ; which the Curé could not refuse, as he had complied with the rules of their church to qualify himself. The service being finished, he addressed himself to the people who were present, and gave them some good moral advice, recommending peace and benevolence, and mutual good offices toward each other. Being questioned about this occurrence afterwards, he gave it as a motive of his conduct, that he thought it his duty, in every part of the world, to conform to the religion  
of

the place; that he meant nothing by it, but to do as other people did; that if they had agreed to wear their breeches upon their heads, he would wear his breeches upon his head. So that his apparent reconciliation to the christian religion was nothing but a more complete piece of mockery: he received the sacrament with the same spirit of compliance as he would have worshipped the moon in *Africa*, or a long-tailed monkey in the East Indies, or have put his breeches upon his head in conformity to the usage of the place.

END OF THE FIRST VOLUME.

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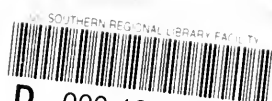


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